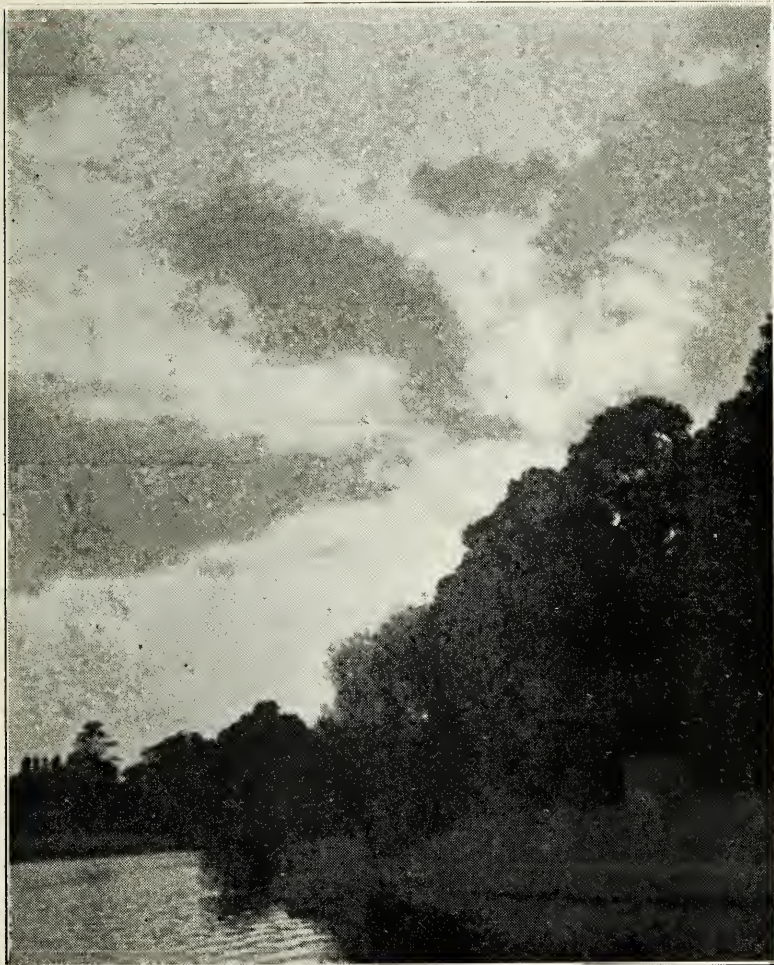


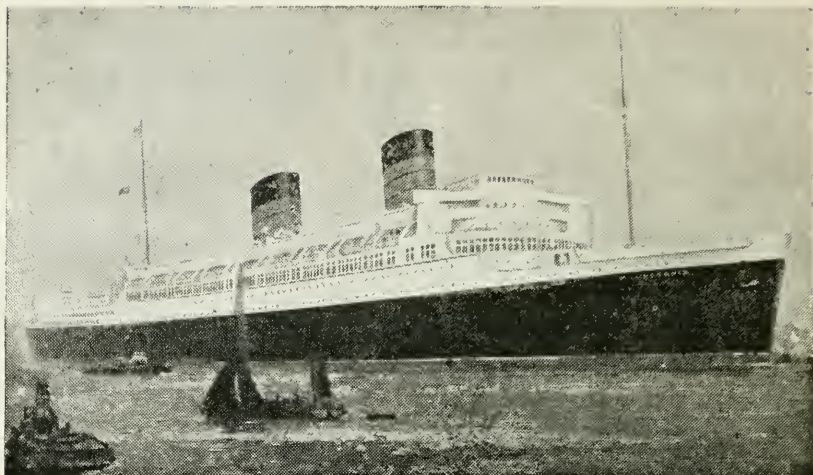
Millennial Star



Sunset After A Storm

Is nature ever out of control?

See page 567



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THE LATTER-DAY SAINTS' MILLENNIAL STAR

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Associate-Editor

5, Gordon Square, London, W.C.1, England

Museum 1354

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—Mark 16: 16



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THIS WEEK'S COVER

NATURE has many moods, from dead calm to the rampant power of the tempest. Is the storm indication that Nature is out of control, or can all her manifestations be worked into a pattern? See page 567.



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THE mission bids a final goodbye to one of its travelling elders who died in service. Page 568.

Is there saving power to be found in any doctrine but the Christ's? Page 563.

Are God's methods ever unjustifiable? Page 567.

POETRY

FLYING BLIND

KATHRYN F. CLYDE

This morning early through the rain and
mist

I heard an aeroplane's drumming cry,

I raised my eyes, but could not see the out-
spread wings.

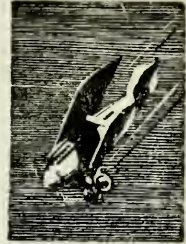
So dark and gloomy was the leaden sky.

My flimsy craft I too am flying blind

Through murky fog so dense I cannot soar—

Trying—trying with desperate need to see my
way—

Please, God, I pray, send me a semaphore!



THE VIGIL

LAVENIA B. HORSLEY

I watched the dawn come softly to the world
And quietly unlatch the gates of day.

I saw the night with pinions still unfurled,
Recede across the bosom of the bay.

The stars, the tired sentinels of night,

Put out their tiny candles with the sun.

The dawn and I stand tiptoe to the light,

And breathlessly await the newborn one.

The dawn, the sun, a new day to be won!

None Other Name

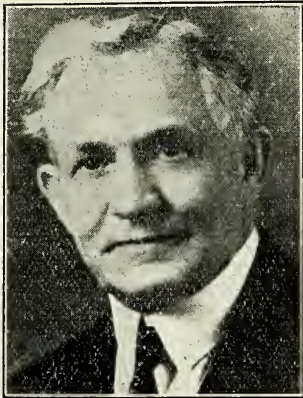
By ELDER DAVID O. MCKAY

Of the First Presidency

ADAPTED FROM A RECENT ADDRESS

This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.—Acts 4: 11-12

THE man who thus declared Jesus to be the one and only safe Leader and Guide in the world was an ordinary fisherman who lived about nineteen hundred years ago. He grew to manhood experiencing life among common folk such as you and I. He was not a dreamer. Though somewhat impetuous, he was thoroughly a man of action. He was fairly prosperous, possessed qualities of leadership, and above all he was honest.



Elder McKay

Circumstances drew Peter into close relationship with Jesus of Nazareth. For nearly three years this hard-headed fisherman accompanied Jesus almost constantly. He became intimately acquainted with the Master. Jesus' philosophy of life became Peter's philosophy. Not suddenly, but gradually through careful, critical observation and inward experience Peter arrived at a firm and sublime conviction, expressed clearly and unhesitatingly, when he declared to Jesus, "Thou art the Christ, the Son of the Living God."

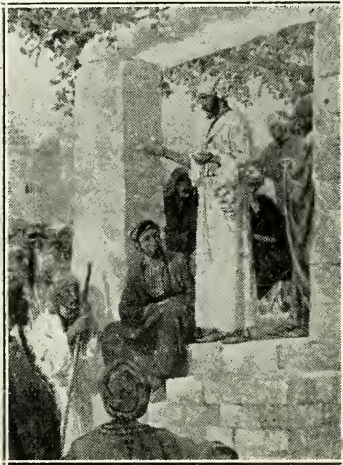
I call attention to this intimacy to impress you with the fact that when Peter said, "There is none other name under heaven given among men," he was speaking of One with Whose teachings and philosophy of life he was well acquainted.

In this day people are conjuring with names of rulers and leaders: Hitler to the Germans; Mussolini to the Italians; Stalin to the Russians; Francisco Franco to Spain; Chiang Kai-Shek in China. With each name is associated a certain system of government. The followers of each believe that political salvation lies in adhering to the theories advocated by their particular leader. Men generally are seeking a new and better order of life. It was so in Peter's day. He heard the arguments of Pharisees, Scribes and Sadducees. He knew the power of Rome, and saw people subdued and oppressed.

In the midst of it all Peter came to one conclusion which he expressed before the rulers of the Jewish nation and the world—"There is only one name given under heaven whereby mankind may be saved."

"Saved" is a trite word, frequently applied by religious leaders during the past century to a real or imagined instantaneous change of heart. This article will use it in the sense expressed by Dr. Charles Foster Kent, Professor of Biblical Literature in Yale University, who in answer to the question, "From what does man need to be saved?" writes:

"This question must be answered today, not in the light of metaphysics or abstract theology, but of physiology, psychology, political science, economics, and sociology. Man needs to be saved, in the first place from the dominance of the baser animal instincts, from childish impulses which he has not outgrown, and from overdeveloped or misdirected egoism. He needs to be saved from ignorance of himself, of his relation to his fellow men and to his larger environment which we call God. He must be saved from worry and fear, which undermine his physical, mental and moral vigour, and from low ideals that thwart the development of the perfect man. He needs deliverance from the palsy effects of past mistakes and sins.



Peter Preaching of Christ

*"There is none other name
under heaven. . . ."*

impulses and ideals and by bringing him into normal relations with his environment and by teaching him how to function, that is, effectively to accomplish his life-work in the environment in which he is placed.

"This is precisely what Jesus did for the needy men and women who gathered about Him during His work in Galilee. And what He did for them then He is able to do for men today, for the needs and the processes of salvation are eternally the same. He was able to perform His saving work because He Himself had felt many of the same needs and had found the only way of satisfying them. No teacher of the past was more awake to the weakness of human nature than Jesus; but He also saw and proclaimed clearly its divine possibilities. He saw that *those possibilities could be realized only as each indi-*

"The ordinary man today is not troubled or oppressed by fear of an angry God. The consequences of his misdeeds haunt him and smite him in a far more direct and intimate way. Man turns to God not for abstract forgiveness, but for help to escape from these fetters, forged by himself or by his ancestors, which bind him to that which is base and mean. In the light of modern psychology, it is apparent that while a man may experience instantaneously what is commonly called conversion, his salvation is not attained in a moment, but is a continuous educational process. It is accomplished not by negations, but by developing within him nobler

vidual was brought into normal living touch with the heavenly Father. This was the great lesson taught by His own experience. Not until He had heard in His soul the words: "Thou art My beloved Son in whom I am well pleased," did He enter upon His own work as the Friend and Saviour of sinners. Having heard those divine words, He could not remain away from His needy brothers. Jesus' experience in this respect is a type of universal human experience. A man's recognition of his sonship to God opens his eyes at once to the fact that all men are his brothers. Herein lies the miracle of the religious life. It is the eternal mystery of conversion. When once a man enters fully into this filial attitude toward God and fraternal relation with his fellow-men, he suddenly finds himself saved from the dominance of his passions, his selfish impulses, from worry and fear. Even the consequences of his past sins no longer master him, but a great alluring field of service opens before him. With this self-forgetting service there comes peace and the joy and exultation that crown worthy achievement."

No other leader of men, no other religious teacher, no human being has ever or can ever give to man such divine assurance of man's sonship to God; from no other source comes a more clearly marked course for each individual to obtain peace and happiness.

Jesus' teachings may be applied just as efficaciously to social groups and national problems as to individuals if men will only give them a trial.

William George Jordan tells the story of some men in a ship, which, during a terrific storm, was driven far out of its course, and helpless and disabled was carried into a strange bay. The water supply gave out and the crew suffered the agony of thirst yet dared not drink of the salt water in which that vessel floated. In the last extremity they lowered a bucket over the ship's side, and in desperation quaffed the beverage they thought was sea water, but to their joy and amazement the water was fresh, cool and life-giving! They were in a freshwater arm of the sea and they did not know it! They had simply to reach down and accept the new life and strength for which they craved.

The illustration is applicable to a large part of mankind today. Men and nations are drifting. They have lost their bearings; their wisdom is baffled. Tried and true methods of the past have been discarded, and vague and indefinite theories offered as panaceas for social and economic ills. There is an inescapable necessity for a safe and experienced pilot at the wheel.

"Today, as seldom if ever before," writes Hayden, "human society is threatened with disintegration, if not complete chaos. All the ancient evils of human relationships, injustice, selfishness, abuse of strength, become sinister and terrible when reinforced by the vast increase of material power. The soul of man cowers, starved and fearful, in the midst of a civilization grown too complex for any mind to visualize or to control. Joy and beauty fade from human life. Yet life, abundant, beauteous laughing life, has been our age-long,

labour's end. What other conceivable worth has the mastery of the material world, the exploitation of the resources of nature and the creation of wealth, except as a basis for the release of the life of the spirit? We are witnessing either the crumbling of civilization under the weight of its material mechanism or the birth of new organization with a spiritual ideal."

Only through an acceptance of the teachings of Christ can this spiritual ideal be realized.

One of the soundest and safest bulwarks of society that are being undermined today is the family. Modern life is disintegrating the very foundation of the home. Clubs, intemperance, birth-control, are insidious but vicious enemies of congenial family life. The evil of divorce is rampant. One nation has assumed the right to take complete charge of the children soon after they are born, with the idea that they belong to the state. The fathers and mothers are merely agents, with little or no responsibility of rearing the children after they have been brought into the world.

For the proper solution of this problem we may turn with safety to Jesus as our Guide. He declared that the marriage relation is of divine origin, that under no condition should it be set aside. In His teachings the family assumes supreme importance in the development of the individual and of society. Commenting upon this Charles Kent writes: "The wisdom of His conclusion is confirmed by modern sociology, which recognizes in the family the historic and actual basis of all stable society. Today the prevailing disregard of the rights and duties of the family is demonstrating anew their supreme importance. Leaders in modern thought are beginning to see clearly that the only final solution of our greatest political, social and economic problems must come through the faithful and efficient training of the individual in the home. The shame of our divorce courts and of our modern social system is slowly but surely preparing the present generation to listen attentively to Jesus' strenuous teachings regarding marriage."

The responsibility of parenthood is emphasized in Christ's words given in this day as follows: "And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents." (D. and C. 68: 25)

Paramount in Jesus' philosophy of life is this injunction: "Seek ye first the Kingdom of God and his righteousness."

When God becomes the centre of our being, "we become conscious of a new aim in life." To nourish and delight the body, as all animals may do, is no longer a chief end of mortal existence. Spiritual attainment, not physical possessions, becomes the chief goal. God is not viewed from the standpoint of what we may get from Him, but what we may give to Him. Only in complete surrender of our inner life may we rise above

(Continued on page 575)

Pattern Of Eternity

By ELDER JOHN E. GILLESPIE, JR.

THE sky was black with gathering clouds. They moved angrily, forebodingly. The rain came. It fell swiftly, putting the world out of focus. Dark and fierce the clouds roved the skies. There was change, movement, agitation, depression, gloom. Where, I asked in all of this, was God? Was God allowing such a thing to mar the peace and beauty of His world? Had God neglected His vigilance? The sombreness of the day amplified the dismal vestments of the surroundings. But as I watched the blackness lifted, the wind slackened and the storm was over.

'TIS LIFE BEYOND

*I watched a sail until it dropped from sight
Over the rounding sea. A gleam of white,
A last far-flashed farewell, and, like a thought
Slipt out of mind, it vanished and was not.*

Yet to the helmsman standing at the wheel

Broad seas still stretched beneath the gliding keel.

Disaster? Change? He felt no slightest sign,

Nor dreamed he of that far horizon line.

So may it be, perchance, when down the tide

Our dear ones vanish. Peacefully they glide

On level seas, nor mark the unknown bound.

We call it death—to them 'tis life beyond.

—Author unknown

I walked in the dusk trying to answer why there should be those things exemplified by the storm. Now the sun, veiled by lingering clouds, hung low in the great west. The impetuous black and swirling vessels of the storm had been replaced by quiet, still patterns in an evening sky. I now felt at ease. No force disrupted the harmony of the hour. The pulsations of the day had vanished. My senses were calmed by the stillness all about. My attention was drawn from the sky to the surroundings near by. Trees reached up to the heavens, yet not a leaf stirred. Then again from the heavens came drops of moisture. Rain, but this time soft, gently falling from a complacent sky. From whence did it come?

From a mind occupied with observations and appreciations there came a stream of queries. Why did the tree stretch upward? How came the many patterns and designs of the sky and landscape? What made the colours and harmonies of the scene? Was it accidentally thrust together by coincidence? Where had the dismal depressions of the day gone? Who was responsible for what I saw and felt? Was this another part of the relaxation of God's vigilance? No! This was the work of the Creator as I knew him. Here was the peace, the calm, the serenity that I have come to recognize as Godlike. This, now, was certainly God's world.

(Continued on page 572)

THURSDAY, SEPTEMBER 7, 1939

EDITORIAL

Elder Phillip J. Dixon

ONCE again the saints and missionaries of Britain mourn the passing of a brother, friend and comrade.

Elder Phillip J. Dixon of Sheffield District was called by death on the 25th of August after an illness of several weeks. He leaves a widowed mother and other relatives in the United States. One brother lives in Birmingham.

He was born in Birmingham on the 3rd day of May, 1918. His parents and a number of the children emigrated to Utah some years ago, where his father later passed away. It was his ambition from his childhood to return to his native England as a missionary of the Church to share with others the joy that had come to him through the Gospel.

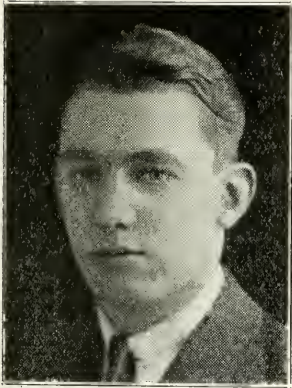
Elder Dixon arrived in England on the 21st of November, 1938, and was assigned to Sheffield District, where he laboured faithfully until June last when he was stricken with a malady from which he did not recover.

His Virtues Endearred Him To Us

DURING the mission-wide conference held in Sheffield in May, Elder Dixon was untiring as chairman of the committee on lodging. As a result of his efforts hundreds of visitors found accommodations. He was always cheerful, humble, understanding and anxious to serve. His unwavering faith, his patience in suffering, his courage, his integrity—these and many other virtues endeared him to us. His passing leaves a vacancy in our ranks which will be difficult to fill. He won the love and admiration of all who knew him.

Sometimes it is hard for us to see why young men in the discharge of duty should thus be called home. They who believe it to be God's work and who look upon the missionaries as His servants may wonder why the missionary's work should thus be cut short.

In this, as in many other things, the finite mind fails to understand the infinite. That God's ways are quite different from man's is obvious to any student of world history. They



Elder Dixon

who are students of life are sure His ways are best.

Faith In His Plan

THAT He has a plan and is working to it is also obvious. The details of that plan may not be fully known, but if it is God's plan, we may be sure that it is in harmony with law, beneficial to all concerned and sure of ultimate success. That we fail to understand some of its details should not affect our faith either in the plan or in its Author.

The fundamental basis of all religions is a belief in a future world, a survival after what we call death. We are grateful that there is at least one great truth upon which all Christians and Jews can agree—the immortality of the soul. The eye of reason may not be able to discern the inner source from which our conviction comes. As Emerson says, "All serious souls are better believers in immortality than we can give grounds for. The real evidence is too subtle, or is higher than we can write down in propositions."

As we become more sensitive to life's meaning and value, we become more certain of the undying quality of the human spirit. The urge for immortality is universal. "Man's irrepresible hope of immortality is one of its chief guarantees." This eternal hope bids us believe our brother is not dead but is active and happy elsewhere.

On To A Better Field

And so as we bid farewell to our co-workers we say, "Congratulations on the completion of your mission; on being called to a better mission field, one where the Master Himself will preside, where your companions will be some of the noblest of the earth who, like you, died in His service."

May our Heavenly father bring comfort to those who mourn his passing. May their faith generate courage, and may they with confidence re-dedicate their lives to the work to which he was prepared to give his all.

He lives, "In that fair spirit-land where dwells the tribe

That now has need no longer to subscribe
To *mass* or *space* or *time*, but wanders free
In heavenly realms too large for eye to see,
Or ear to hear or heart of man to know,
Where we shall reap what here on earth we sow;
A place that's been prepared beyond the sod,
And fashioned for the use of sons of God."

—HUGH B. BROWN

Contributions Of Joseph Smith To An Understanding Of God

By ELDER WILLIAM E. BARRETT

Of the Sunday School General Board

THE members of this Church are taken from the nations of the world, one of a family and two of a city. A mighty faith has brought them together. This faith has been stronger than national or even family ties. It has been stronger than love of power and wealth. It has been stronger than even love of life itself.

That church which can take such a heterogeneous array of



From the sculpture by Torleif Knaphus

“Ready to work and sacrifice and worship. . . .”

individuals and mould them into a common brotherhood ready to work and sacrifice and worship together has a strength without parallel in the history of Christendom since the original apostles of the Lord Jesus Christ carried the Gospel over the Mediterranean world nineteen centuries ago. And the overwhelming faith back of both religious movements is the same — a faith in a living, personal God and

in His resurrected Son Jesus Christ. The early apostles were actuated by knowledge. They had encountered the resurrected Christ many times, heard Him speak, felt with their hands the reality of His resurrected body. They were not followers of philosophic theory, their concept was not a result of reasoning. It was the result of experience. They knew—and their actual knowledge gave them a strength sufficient to cause them to devote their lives to the promulgation of the truths with which they had been blessed, and gave them the courage to die in its behalf.

It is that same knowledge of the reality of a personal God and His resurrected Son Jesus Christ with bodies of flesh and bone who can and will appear unto man and talk to him, which Joseph Smith restored to the world and which constitutes the strength back of the Latter-day Church.

There is no impelling force in philosophy. There can be no undying devotion to a mere conjecture—to an uncertainty. It is reality which convinces. It is certainty which induces men and women to devote their lives to a cause. Like the original apostles of the Lord Jesus, Joseph Smith did not create a God by philosophic reasoning, he did not fashion Him out of the imagination. In obedience to the injunction of that early apostle James, who had been a witness to the reality of the resurrected Christ, Joseph Smith prayed unto God. And though he was but a boy, so great was his faith that both the Father and the Son Jesus Christ appeared unto him, spoke to him, instructed him. Of this experience Joseph Smith said, "When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other, 'This is my beloved Son, Hear him!'"

I need not dwell here upon the vagaries of thought which existed then and continue to exist today regarding the nature of God. There is nothing so deadening to religion in the present world as the uncertainty of Christian leaders when they speak in regard to the existence and nature of Deity.

Such vagaries and uncertainties do not exist in the Church of Jesus Christ of Latter-day Saints. Through the personal experiences of Joseph Smith, God became a reality. Jesus of Nazareth became the Son of God whose resurrection was real and who exists today with a resurrected body of flesh and bone. To Joseph Smith there was no slightest shadow of doubt. Eighteen years after his initial experience he wrote of that occasion: "I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true. . . . I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God and come under condemnation."

This knowledge of the Father and of His Son Jesus Christ is not limited to the experiences of Joseph Smith. That same Jesus of Nazareth who established His Church among the Jews of Palestine centuries ago has, through the instrumentality of Joseph Smith, again established His Church among men; and just as in that Primitive Church, so today those who are baptized into the Church receive the Holy Ghost, which can and will—if the individual desires and lives for it—bear witness of the Christ in his heart.

The New Testament writer, Luke, devoted the entire Book of Acts to the task of showing the reality of the Holy Ghost in the Church, and its convincing power. When early Greek investigators and converts inquired of the Apostle Paul how they might obtain the certainty of God which he possessed, he answered: "No man can say that Jesus is the Christ except by the Holy Ghost." That same gift and power is in the Church of Jesus Christ of Latter-day Saints today, and through personal experiences with the influence of the Holy Ghost, tens of

thousands of the followers of Joseph Smith are ready to stand unashamed before the whole world and testify to a knowledge of a real and personal God. To this number I would humbly add my testimony and my appreciation for the Latter-day Prophet Joseph Smith.

There can be no compromise with the truth concerning God, but only that abiding faith which leads those who know of Him to say with the Apostle Paul, "I am not ashamed of the Gospel of Christ: for it is the power of God unto Salvation."



PATTERN OF ETERNITY

(Continued from page 567)

But what of that other world, those cold, depressing hours of the storm?

Again I looked to the sky. From beyond the horizon the sun flamed a tint of gold on the silvery clouds high in the heavens. Silhouetted against this sky of warmth was a tree of cool, almost cold, shades of darkened green. Now I saw the answer to my puzzlings. The sky was tranquil because it was in complement with the tree and the landscape. The tree was impressive because it complemented the sky. Nature is faultless because it includes all that is. I found that there were complements for every part of reality. Yet, we do not comprehend them. Many times we label them as distortions, apart from the world. But complements are necessarily essential elements of life itself. What would the artist do if he had not the cool, deep tones of blue and green to complement the fire of red and yellow? What would the musician do if he could not complement the power of the trumpet with the quietness of the flute and violin? Without the storm, in like manner, there could be no calm. Without travail there could be no birth. God is ever-vigilant.

As the sun goes beyond the west after a day of storm there comes the time when our loved ones must go into the night we call death. We wonder, we ponder why they should have to go from us. We ask why as we asked about the storm. We question the right to interrupt life so abruptly. But even in this we know that God is still our Father and that He keeps His vigilance. He knows there is sorrow to be felt in such passings. He knows that there will be moments of bitter anguish. But He also knows that we possess the infinite potentialities of Godhood. He has revealed that man is eternal, co-existent with Himself. He has revealed that death is passing through the night to the dawn which dwells beyond the dusk. There are no mysteries to God. We have His assurance that we will be directed in spite of the anguish of the passing moment. There are some of His actions that we do not understand, but there is nothing of God that is not for man. Often we question His methods. But though the workings of His creations seem to us at times ungoverned—as with the turmoil of the storm, the pathos of death—God does live.

"Nevertheless not my will, but thine, be done."

The Laws Of Happiness

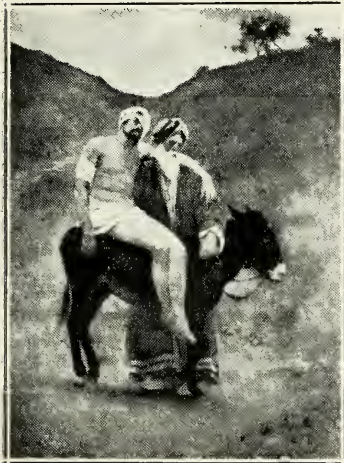
By RUTH WILLIAMS

London District

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

—Revelation 22: 14

THE commandments of God are the laws of happiness. They are the rules of health both for soul and body. We have too long been in the habit of thinking that goodness is only good because God has commanded it, and evil would be good, or at least very pleasant, if it had not been forbidden. We have not regarded "goodness" as the indispensable means of happiness, just as much as breath is to life, labour to success, or water to steam.



The Good Samaritan

*"Thou shalt love thy neighbour
as thyself. . . ."*

The commandments are the laws of happiness. They are summed up by the Lord into two: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." (Matt. 22: 37-39) Here are the essential laws of happiness. Society constituted upon them must be happy. Let love toward God fill the heart, inspire the intellect and pervade every thought, and we walk as friends of the Lord. We exult in our Heavenly Father's goodness. We look above and "the heavens declare the glory of God, and the firmament shows his handywork." We look around on the beautiful earth, with its

green carpet, its flowery gems and its luxuriant fruits so bounteously bestowed and exclaim, "My Father made them all!"

When we love the Lord we have no fears. "Perfect love casteth out fear." We love His laws, and obey them joyously; love, peace and joy descend to us as a copious stream. "O that thou hadst hearkened to my commandments!" said the Lord, "then had thy peace been as a river, and thy righteousness as the waves of the sea."

The Lord is to the soul like the sun is to the solar system. From Him come the warmth and the fertility which beautify and bless the soul. He turns the soul to its proper centre, and enables it to receive from Him the deep groundwork of every blessing. Without the Lord the world sinks into gloom; and

could He be altogether abstracted from creation, all life and fertility on this earth would expire, and only a stiff, stark, cold withered mass would remain. Just so essential is God's love and wisdom to man. Hence the divine command is not an arbitrary decree. It is the condition of our well-being. Nothing can dispense with it. As Moses said, "Ye shall command your children to observe to do all the words of this law. For it is not a vain thing for you because it is your life."

We can readily see why the Lord is said to be a jealous God. He is jealous lest we should fall into the sources of misery. He made us to be happy, and infinitely desires that we should become so. He is jealous more than the fondest mother, more than the kindest father, over their offspring, lest it should be seduced from the felicity and the salutary influences of home.

He warns us also, that ruin to one generation involves danger to the next. In His wisdom He has connected the race together, so that the progress of one generation may transmit better qualities to another, and thus the race may be ever advancing to a higher degree of talent, of order, and happiness. The wealth, mental as well as physical, is transmitted to the future generations of mankind. This law, however, when perverted, works in the opposite direction. The iniquity of the father is visited upon the son. It must be so, the order of nature is not suspended. He, therefore, who would know the extent of the wrong he does when he sins, should reflect, not only on its consequences to himself, but on the hereditary evil he transmits to his children. They are, it is true, not punished for it, but it gives them a tendency toward actual evils for which they will be punished. But the Lord, in His mercy, has provided counteracting dispositions against the hereditary failings they have by nature. "Where sin abounded, grace did much more abound." He has implanted in every soul the faculty of loving Him and loving His kingdom.

It is not the power that we must look for to keep His commandments, it is the will. Keeping the commandments does not make difficulties; it is *not* keeping them which does. Rouse yourself to the determination to vanquish evil, and with the Lord's assistance, the victory will be sure.

Jesus Christ came to give us new power to keep the essential laws of our happiness.

"Think not," He said, "that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. . . . Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." "Be ye therefore perfect, even as your Father which is in heaven is perfect."

NONE OTHER NAME

(Continued from page 566)

the selfish, sordid pull of nature. "What the spirit is to the body, God is to the spirit. As the body dies when the spirit leaves it, so the spirit dies when we exclude God from it."

A second condition contributive to setting the individual right is—a *sense of obligation to one's fellowman*.

How long, I wonder, will it take selfish, stubborn man to learn the truth of the paradoxical saying: "He that findeth his life shall lose it; and he that loseth his life *for my sake* shall find it"?

The verity and practicability of this truth may be experienced by any intelligent person. It may be tested by concentration in study, in speaking, singing, or playing an instrument before an audience—in doing any ordinary daily task—lose yourself, that is, become so absorbed in what you are doing that you forget (lose) self entirely, and you will discover, perhaps with surprise, that in accomplishing your task, you have found (saved) yourself.

Let your lives as well as your teachings radiate the truth that Jesus Christ is our unfailing Guide, our Saviour, our God, and only by acceptance of His Gospel may joy be experienced in individual life, sweet accord in social life, security in economic relations, and cessation of strife, suspicion, enmity and discord among nations.

GLANCES AT CHURCH HISTORY

Brief accounts of interesting events which occurred at a corresponding time of some previous year.

September 1st, 1871:—Elder J. Reuben Clark, Jr. was born at Grantsville, Utah. Elder Clark was sustained second counsellor in the First Presidency April 6th, 1933, and first counsellor in the First Presidency October 6th, 1934. He was ordained an apostle October 11th, 1934, at the age of 63, by President Heber J. Grant.

September 3rd, 1873:—The "Cock-pit" in Preston was the scene of the first meeting of the Church in that city. Assistance in procuring this well-known hall was given by the Temperance Society, who were also holding meetings at that time.

September 6th, 1842:—The Prophet Joseph Smith wrote an important address relating to baptism for the dead and the necessity for keeping records. This address is recorded in the Doctrine and Covenants, Section 128.

September 8th, 1851:—Elder David O. McKay was born at Huntsville, Utah. Elder McKay was ordained an apostle April 9th, 1906, by Joseph F. Smith, at the age of 32, and was set apart as second counsellor in the First Presidency October 6th, 1934.

From the Mission Field

DOINGS IN THE DISTRICTS

Birmingham

A dance was held by Handsworth M.I.A. on Saturday, August 26th, under the direction of Brothers Alvin Thomas and Melvin Dunn, and Sister Violet Grundy. Members of other Birmingham District branches were in attendance at this social evening. The hall was decorated by unusual lighting arranged by Brothers Thomas and Dunn. In this display was an illuminated goldfish fountain decorated with ferns which added to the general effects. Refreshments were prepared and served by Sisters Violet Grundy and Faith Dunn, assisted by Sister Sarah Grundy. At the table Sisters Dora Green, Margaret Dunn, Jessie Goode, Mary Joseph and Brother Basil Dunn supervised. Approximately 50 participated in this event.

Newcastle

Under the joint direction of the M.I.A. and the Sunday School, a "Beetle Drive" was held in West Hartlepool Chapel on Friday, August 15th. The purpose of the social evening was to raise funds for a Sunday School summer trip. Thirty-five members and friends were in attendance and refreshments were served during the course of the evening.

★

Norwich

Norwich Branch Y.W.M.I.A. has recently organized a keep fit class under the leadership of Sister Lily Drew, M.I.A. President. The class meets each Monday evening for physical culture exercise.

Of Current Interest

SUMMER colds apparently hold no hazard for Mr. J. C. Skelton of Dallas, Texas. With the thermometer less than one degree below 100, Mr. Skelton was taken to the hospital, a victim of heat exhaustion. Disrobing him for examination, physicians found him wearing overalls, two pairs of trousers, underwear and three shirts.

THE AVERAGE novel of book length contains about one mile of type.

FIFTY-ONE tons of meteoric dust fall upon the earth each day according to a recent estimate; approximately 4,250 pounds each hour.

LEOPOLD STOKOWSKI, enroute from Europe to Hollywood, Califor-

nia, is experimenting with an electrically equipped orchestra with which he is hopeful of obtaining full symphonic effects with but a handful of musicians. The noted band leader, Paul Whiteman, has also done some experimentation with electrical amplification to obtain new tonal effects. "We've found that by placing one violin near a 'mike' and six saxophones in the background," explains Mr. Whiteman, "you can get the effect of a thousand strings."

A FOSSILIZED ivory tusk, weighing 300 pounds, was accidentally uncovered near Toronto, Canada, by workmen who are excavating for the ruins of Fort George. The tusk belonged to some mammoth or mastodon which roamed the Niagara regions many centuries ago.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

All meetings begin at 6.30 Sunday evenings unless otherwise indicated.



- Aberdeen:**
West Front Room.
Music Hall,
Union Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
Purwell Lane.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
L. D. S. Hall, Zion Rd.,
off Clarence Road.
- Burnley:**
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Cheltenham-Stroud:**
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8 Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
L. D. S. Hall,
4B, Silver Street.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
South Side
Masonic Hall,
30, Abbotsford Pl., C.5.
- Gravesend:**
Darnley Street Chapel.
- Great Yarmouth:**
L. D. S. Hall,
33a, Regent Street.
- Grimsby:**
Thrift Hall,
Pasture Street.
- Guiseborough:**
L. D. S. Hall,
Back of 13 Church St.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, King Charles St.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
Downham Fellowship
Club, between 29 & 30,
Arcus Rd., off Glenbow
Rd., Catford.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road,
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
114, Tavistock Road,
Park Street.
- Pontllanfraith:**
Enquire:
81, Brynteg Street
- Preston, Lancs:**
L. D. S. Hall,
44, Avenham St.
Off Fishergate.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Schildon:**
*L. D. S. Hall,
100, Main Street.
- South Shields:**
L. D. S. Hall,
36, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton:**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L and Y Station.

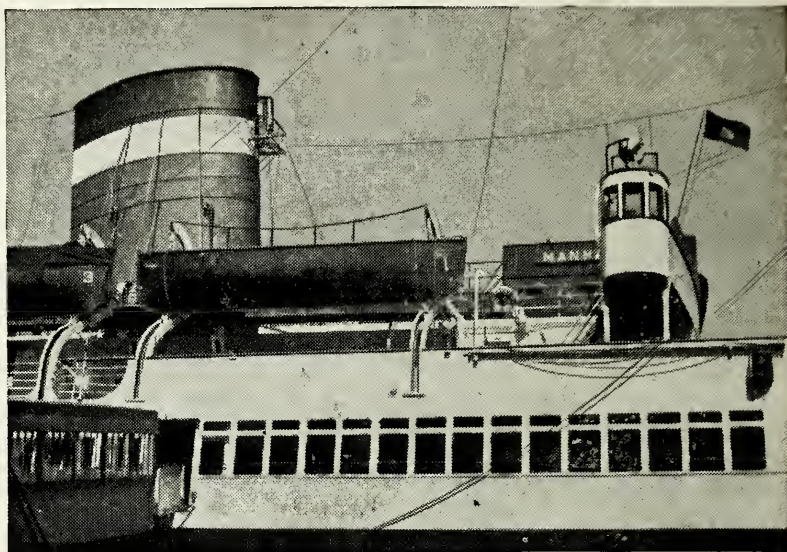
§—6.15 p.m.

*—6.00 p.m.

†—7.00 p.m.

‡—2.30 p.m.

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